THE CHURCH MONTHLY

Volume 6 APRIL, 1932 *Number 6*

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REBUILDING THE CHURCH

Here is a church school group enthusiastically at work "building the church," interested in the bell-tower, stained glass windows, the pews, and in the foreground is a young organ builder.

THE CHURCH MONTHLY

Volume 6 APRIL, 1932 *Number 6*

Why Be Religious, Anyway?

By HARRY EMERSON FOSDICK

THE first answer to the question which we raise this morning, Why be religious, anyway? is, I should suppose, Why indeed, if one means by religion what is sometimes meant by it? Like everything else, the religious life may sink into degenerate forms. With its perennial tendency to make everything it touches seem sacred, religion can associate the sense of sanctity with obsolete ideas, trivial observances or belated moral codes, till progress is held up and forward-looking minds are impatiently angry with religious creeds, institutions, and moralities that block their path. If with such disgust someone is saying, Why be religious? we are sympathetic at once.

By the same sign, however, we would ask, Why be educated if by an educated man you mean what Pope called

"The bookful blockhead, ignorantly read,
With loads of learned lumber in his head,"

or, Why be musical if by music you mean the cacophanous jazz that pours out hour after hour over the radio? Anything can be caricatured and, just as we would insist that there is real education and great music, so we would insist that there is intelligent, beautiful religion.

Today, of course, we are not thinking of some Torquemada or even of some Billy Sunday, but of some Phillips Brooks, not of small, dogmatic, sectarian minds, but of great souls and, above all, the quality of spirit of the Master. Why, then, be religious?

Even so, when we take religion at its best, we have not escaped that question. One of the keenest attacks which we have to face today is the assault made upon our motives for being religious. We will tell you, they say, why you are religious. It is because you want comfort in an uncomfortable world. This is a hard universe, they say, made by matter under ruthless laws that produced man by accident and care nothing for him or his values; and finding such a universe intolerable, you cushion it with a pleasing faith in a good God. This is a disappointing and hopeless world, they say, where man's ideals at last run out like streams into a desert and dry up, where, as Bertrand Russell said, "the whole temple of Man's achievement must inevitably be buried beneath the débris of a universe in ruins"; and, unable to tolerate such realities, you psychologically compensate yourself with consoling dreams of fulfilment. That is why you are religious: religion is make-believe out of which you wangle peace and hope; it is day-dreaming on a large scale, as though grown-up children, who ought to know better, should say, Let's pretend that there is a good God, divine purposes worth working for, and endless hopes ahead. Why be religious? That is it. Religion is illusory make-believe. There are many thoughtful members of the younger generation today who wistfully would like to be religious, but who fear the reason why they want to be religious is thus a pathological phantasy.

Well, to be sure, there are all sorts of reasons, good, bad, and indifferent, why people are religious: because of fear wanting protection, because of softness wanting comfort, or because of strength wanting

spiritual dedication. And you see the reason why a man is religious enters deeply into the quality of his religion.

So, for the sake of health and sanity in our religious experience, I suggest some reasons very different from illusory make-believe why, at our best, religion does lay hold upon our lives.

In the first place, some of the best religion today, as in any generation, comes straight out of the intellect. Man has a mind that asks questions about the meaning of his life in this universe and expects adequate explanations. One of the strangest misapprehensions which we Christians have to face today is the idea that while, to be sure, our emotions might lead us to be religious, the intellect leads to atheism.

Upon the contrary, the great proportion of our contemporaneous atheism does not come from the intellect at all, but from the emotions. Consider these contemporary atheists, not unkindly but appreciatively, honestly trying to see how they got into their atheism. Read Clarence Darrow's new autobiography. Mr. Darrow says the "outstanding fact" of human life is the utter "futility of it all." He says that possibly "no life is of much value, and that every death is little loss" to the world. He says "the most satisfactory part of life is the time spent in sleep, when one is utterly oblivious to existence," and the "next best is when one is so absorbed in activities"—like poker games—"that one is altogether unmindful of self." Well, is that philosophy? Not in the least; that is feeling cynical emotion about life, and Mr. Darrow's atheism, as anybody can see, far from being an intellectual tour de force, is the overflow of such feeling.

Or listen to Mr. H. L. Mencken as he characteristically says that "the human soul is as inefficient a machine as the human liver or tonsil, and that man would probably be better off, as the chimpanzee undoubtedly is better off without it." What is that? Pure intellect? Not in the least—cynical depreciation of the worth even of man's spiritual life, and Mr. Mencken's atheism, as anyone can see who reads him, is the rationalization of such feelings of futility.

Or listen to Mr. Theodore Dreiser as he says, "I find life to be . . . the most amazing fanfare of purely temporary and always changing and ever vanishing and, in the main, clownish and ever ridiculous interests that it has ever been my lot to witness. . . . At best, whatever man does is something that can only prolong the struggles and worries and for the most part futile dreams of those with whom he finds himself companioned here in this atomic or cellular welter. . . . In short, I catch no meaning from all I have seen, and pass quite as I came, confused and dismayed."

Well, that is not the voice of intellect. Rather, so far as his writings reveal, Mr. Dreiser is one of the most emotional men alive and his atheism is nothing but the translation into theories of a godless world of his unhappy sentimental bewilderment about life.

Or consider Mr. Anatole France, fallen on sleep just a few years ago, as he says, "There is not in all the universe a creature more unhappy than I. People think me happy. I have never been happy for one day, not for a single hour." That is not mind speaking; that is heart. And all France's atheism was simply the rationalizing of that sense of futility in life.

Do not understand me to be attacking these men. I am not. Each in his own way has admirable qualities. I am simply insisting that we should drop the absurd idea that our atheists are the pure intellectuals while we religious people are the slaves of feeling. Upon the contrary, if you want to see emotion on the rampage today, breaking its banks like a flood, I commend you to the writings of contemporary atheists. No camp-meeting followers, I suspect, ever more obviously got into their religion through their emotions than these men get into their irreligion through theirs.

The fact is that most people do what they call their thinking with their feelings. Most people get at both their belief and disbelief in God by that route, and in consequence we do have a great deal of illusory and pathological atheism and theism. That is true, but if you ask why religion is in the world at all, why it started with man and will not stop till man ends, why you cannot shake it off because it is one of mankind's indispensables, the reason goes deep into the fact that man has a mind which asks questions about the ultimate meaning of life in this world and expects adequate explanations. Dogs have bodies such as we have; they have parts and passions as we have, have mentality for practical problems as we have, have morality, too, good temper or bad, as we have. But one thing which we have a dog lacks: the kind of intellect that asks questions about the meaning of life—whence? whither? why? So a dog is not religious as a man is, for religion is rooted deep in the mind.

The major purpose of this sermon does not give occasion for a philosophical defense of belief in God. Allow me simply this expression of personal conviction: man's intellect never can be satisfied with atheism. That is too much like analyzing this church into its stones and the stones into molecules and the molecules into atoms and the atoms into protons and what not, and then, having thus analyzed the church, explaining it by saying that some happy day by fortuitous inadvertence the protons fell together into atoms and the atoms into molecules and the molecules into stones and the stones into all this Gothic beauty.

My friends, intellectually that will not do. As a friend of mine puts it, that is the theory of the universe as a gigantic accident consequent upon an infinite succession of happy flukes. Intellectually it will not do. Here in a world where all the rest of our experience makes us sure that there is an adequate explanation for everything, atheism has nothing to say even about our presence on earth except that we are here because we are here because we are here because we are here. Intellectually that will not do.

So even on intellectual grounds religion is a good deal like agriculture. Agriculture changes its theories—every year something new discovered; changes its methods —new wrinkles in rotation of crops or new farm machinery; has also its practical ups and downs as everyone who knows the situation in this country understands. But agriculture goes on, comes back, cannot be given up; it is a human indispensable. So is religion—new theories, new methods, practical ups and downs to be sure, but mankind cannot live without it, and one reason is man's mind seeking adequate explanations for his life.

In the second place, so far is it from being true that religion is merely illusory make-believe, it springs from the towering spiritual facts of our experience. Some time since on a college campus I had to keep dealing with the effect on the students of one of the professors who was given to protesting in his classroom against the idea of an outside God who made this cosmic machinery, kept it running, and interfered with it when he felt like it. Well, who worth considering holds that picture of an outside God any more? How would that professor like to have us attack astronomy on the basis of astrology, out of which it came, or chemistry on the basis of the alchemy from which it sprang? So an intelligent religion is just as far away from that picture of an outside God with which that professor keeps bothering his students.

The reason why we are religious is very close at hand, and the near end is deep inside of us. Here in everyday experience we are handling two ranges of facts. One we call physical, the other spiritual. One is quantitative, the other qualitative. One we can see, touch, weigh, and measure; the other we have to value and appreciate—on the one side, the body; on the other side, the love of goodness and beauty and truth.

That second range of facts is not vague and misty; it is tremendously real and cre-

ative. Where, for example, did that professor's science come from? It came from the disinterested love of truth, and that is spiritual. If ever a man sawed off the limb he was sitting on, it would be the scientist who in the name of science denied the creative spiritual forces. His science was produced by one of them—the disinterested love of truth. So the love of beauty is creative. We could not live without it. And the love of goodness is the only hope we have of a decent world at last.

Why, then, be religious? Because here in our daily experience we are dealing with creative spiritual forces and man slips back into sheer paganism save as he does believe in them, rely on them, live for them. One might just as well ask, Why be interested in geography since it concerns the ends of the earth? Well, because of one's own dinner table. A man cannot be intelligent about what he eats for dinner, coming as it does from the ends of the globe, unless he knows geography. So we sit at the dinner table of the soul and the things of the spirit are spread there—beauty, goodness, truth —the bread of life to eat and the water whereof if a man drink he does not thirst. Has such wheat grown by accident? Does such water have no deep springs?

Now, a high religion lays hold on these creative forces of the spiritual life, lifts them up, believes that they come from eternal origins, translates all life's meaning into terms of them, and lives for them. Take a man like Sir Wilfred Grenfell. Is his religion illusory make-believe? My word! look at what it has done in Labrador! It is creative. That kind of religion starts deep inside a man in his personal attitude toward the spiritual facts of his own life, so that instead of making his spirit the slave of his body he has made his body the servant of the spirit. His religion starts close to the spot where Christ's began. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

My friends, do you think that there is anything except that kind of religion likely to save our civilization now? Our fathers in the faith, living in desperate times when they watched the chariot of man's spiritual life careening along the dangerous edges of paganism's precipice, used an urgency in speaking that we moderns too largely have forgotten. We might well recover it in times like this, crying, "I have set before thee life and death, the blessing and the curse: therefore choose."

Those crashing and terrible headlines in the newspaper this last week—"Lindbergh's Baby Kidnaped"—should have struck home to the conscience of this nation. We are in the grip of a rising tide of paganism here—two thousand abductions in this so-called civilized country in this last year, it is computed, as one small item. How much longer are we going on watching personal and public lack of conscience and trusting in the magic of secular success to save us? We have electric lights, whereas our fathers had only tallow dips—that is the gospel we have been trusting. We have automobiles, while our fathers dragged along on horses—that is a panacea we have been counting on. But all this new machinery, so ingeniously invented, is the instrument for the ghastly crimes, and the more we achieve secular success the worse off we are unless something happens deep within us. And it must be a fresh faith in and a fresh loyalty to spiritual aims and creative forces that God put into us, out of which come personal character and public spirit. "I have set before thee life and death, the blessing and the curse: therefore choose."

If someone says, Well, but it is the churches themselves that have failed! I say, I am not talking about the churches. We here in this church have no more interest than you in the sectarian peccadilloes of the churches. I am talking about religion, a kind of religion that, seeing how lower than the beasts a man can fall if he does not believe in the supremacy of the spiritual life that God put into him, makes him loyal to that.

As for the churches, they are not by a great deal the outstanding example of failure and catastrophe. Our legal system, supposed to prevent and punish crime, has failed, calamitously failed, so that years ago, yes, before prohibition came in, President Taft said that the administration of criminal law in this country was a disgrace to our civilization. And our economic process, leaning back too exclusively on the idea that the private profit motive is enough for the economic system, has failed, until we face the stark insanity that we starve because we have too much wheat and go unclad because we have too much cotton and have too little to consume because we have produced too much. And our public conscience has failed until in this city, to our infinite disgrace, we, the children of our fathers, patiently let ourselves be made doormats for a pack of mercenary politicians to wipe their muddy boots upon.

So, whether it be churches, or laws, or business, or politics, no secular prescription can cure our deep disease. Once more, as so often in history, twist and turn as we will, we will come at last to the towering fact that the soul of all reformation is the reformation of the soul.

Religion make-believe? My friends. that kind of religion exhibited in the Son of man, who haunts still all our noblest hours, certainly is not that.

Once more, we are religious because of our profound need of personal, spiritual power. Now, to this statement I hear at once an eager rejoinder. So, someone says, the truth is coming out at last: we are religious for the reason that you named at first, because we need it; faith is an answer to an emotional craving; we need it and so we desire it and so we get it; we want it so much that we make it up. To which I say, My friend, if you are going to throw religion into the discard because we need it and therefore seek it, you will have to throw everything else in the discard, too. Where did science come from? Because we need it. Even science would never have come from intellectual motives only. Columbus made discoveries of first-rate importance, but a practical motive drove him: they needed a shorter route to the Orient. And from that day to this science has come in answer to human want. We needed swifter communication and better medicine. We needed more efficient industrial processes and greater personal comfort. Even science is not a mere tour de force of the mind; it is a response to human want.

As for other realms, of course, we have music because we need it, books because something deep within us craves what they give, schools because they answer a human need. No defender of the faith, therefore, should apologize for saying that we are religious because of a profound personal need for spiritual power.

I know of a nurse who at the breaking point under strain said to herself one night: "I must consult a nerve-specialist, or go to church." The times do come—some of us are facing them this winter, when, if we cannot find a goodness greater than our own to inspire us and a power deeper than our own to strengthen us, we are undone. That is why we are religious.

Throughout this sermon I have used the word "religion" as a kind of omnibus to carry many meanings, but at the center of our Christian experience is something much more definite and personal. In Jesus Christ we have actually seen a way of living and a power in living which we do tremendously need. That is why we are religious. Mark it, he never was himself conventionally a churchman. He was no ecclesiastic. The organized religion of his day distrusted him deeply. He lived among common people, performing common tasks, and to the end of his ministry he never lost the flavor of the common life. When he was a youth in Nazareth he made doors for houses, yokes for oxen, tables to eat from, and when he became a man he spoke of life in terms of them, until across the centuries we hear him yet—"I am the door"; "Take my yoke upon you"—and at

the church's high service of communion we sing about him, "Thou spread'st a table in my sight." He laid hold on common life and lifted it up into spiritual significance and gave it power. How much we do need that!

Religion illusory make-believe? Well, the life of Christ was not make-believe. That life and the living consequences that have flowed from it are the most tremendously creative spiritual factor ever released into human history. That kind of life has been lived. That kind of life can be lived. Without that kind of life mankind sinks back to paganism. In that kind of life our lives find their goal. That is why we are religious.

And sometimes the hours strike when we receptively open ourselves up to this highest life we know, when we feel, as our fathers felt, not so much that we are seeking the Divine as that the Divine is seeking us, and we are sure that this spiritual life in us is no accident in this universe, but the near end of God.

Such, my friends, are the deep sources out of which religion springs: man's mind asking questions about the meaning of life and expecting adequate explanations, towering spiritual factors in life which a man must believe in and serve or be lost, not in some other world so much as here and now; and profound need for a quality of life that we have seen in Christ and a power that can produce it.

If some young man has come in here trying to get on without religion or feeling that he is not religious, I call you to witness I have been talking about you. Deep in you is the living thing that answers to this truth. Lo, how this sermon's text comes now at the end instead of the beginning! Listen to the New Testament: "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." That is why we are religious—because we are sons.

PRAYER

Eternal God, remind us again of the ancient home-coming where it is written, "When he came to himself he said, I will arise and go to my father." Stir in us the deepest that is there and grant that from this day forth, for our own sake and for our civilization's sake, we may live upon the higher ranges of our lives.

Dr. Fosdick preached the foregoing sermon on March 6, 1932.

▽ ▽ ▽

Prayer

By Harry Emerson Fosdick

ETERNAL SPIRIT, never far from anyone of us, our hearts too often shut against Thy presence by ingratitude and insensitiveness, we today in sincerity would find and worship Thee. Too long and too often have we immersed ourselves in devotion to outward things. Lift us up into appreciation of spiritual values. Thou hast so made us that the glory of our life is not in things beneath. We are elevated by our admirations. We are glorified by our appreciations and reverences. O God, raise us to the nobler altitudes of our spirits and let us breathe a cleaner moral air.

Give us release from the ugliness and sordidness of life and for a little while may we sit together in heavenly places in Christ Jesus. Lift up our intellects. Thou hast given us thoughts that can range through Eternity; save us from spending all our days absorbing them in trivial things. Baptize us with a new awe and reverence before the vastness of this mysterious universe. Steal from us all fear of it. It is our home. May we rejoice in it and be glad.

Lift up our affections. Forgive us the unwholesomeness of our emotions. Purify and redirect them. Run our feelings like brooks through the sunshine that they may be cleansed, and let our hearts rejoice in Thee.

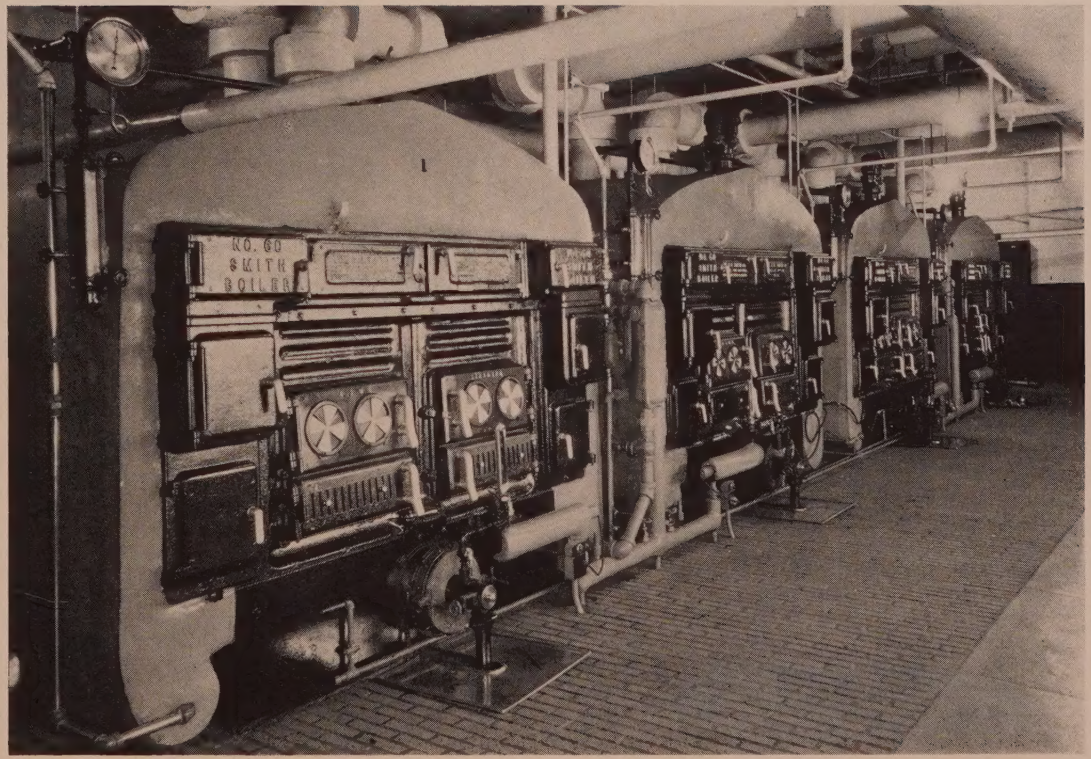
Lift up our decisions. O Thou Who hast given us this mysterious power of initiative and choice, set our souls on high things and in this dangerous generation when we must choose for ourselves and our civilization life or death, the blessing or the curse, grant us the grace one by one, in scorn of consequence, to set our wills on things worth living for and, if need be, worth dying for.

Enlarge the borders of our sympathies to take in all sorts and conditions of men. We remember those who tramp the streets and seek for work, not finding it. We remember those from whose homes children have gone by the hand of death or the more cruel hand of the abductor. We remember before Thee homes where the days are hard and the nights are terrible. We recall youths tempted standing this day with their backs to the wall, in whom the future destiny of character and career depends on this day's decision. O God, give us imagination to see how our fellows live and how they suffer that in this place of insight we may gain vision which shall lead us out to serve.

On all soldiers of the common good let Thy blessing rest. From housewives in the kitchen to presidents and kings in their high stations, we pray for all, in ordinary or extraordinary places, who serve. Upon physicians and nurses, lawyers and teachers, business men and statesmen, upon all who work for the poor and bear on their hearts sympathetically and vicariously the burdens of unhappy folk forgotten by the world, we ask Thy blessing. Upon all those who work for the purification of our politics, the bringing in of world peace, and the spread of the Gospel of the Son of man we pray.

We beseech Thee that Thou wilt help us so inwardly to conduct our own lives and work out our own faith that whether we live in prosperity or misfortune we, too, may be among the honorable company of Thy true servants who lift the world and do not lean upon it, and who leave it a better place in which Thou mayest rear Thy human family.

We ask it in the spirit of Christ. Amen.



THE BOILER ROOM

In connection with the church budget we publish this picture of the boiler room as a reminder of that considerable item of necessary expense listed as "building maintenance."

CHURCH SUPPORT REQUIREMENTS

For the New Fiscal Year, May 1, 1932 to April 30, 1933

Ministerial Staff (Salaries, Expenses and Special Services)		$ 35,125.00
Music, Organ, Choir and Carillon		35,300.00
Religious Education:		
Church School	$17,350.00	
Physical Educational Program	650.00	
Adult Religious Education	500.00	
Women's Bible Class*	1,200.00	
Men's Bible Class*	1,000.00	
		20,700.00
Woman's Society*		400.00
Business and Professional Women's Club*		200.00
Riverside Guild*		1,600.00
Board of Ushers*		600.00
Ministerial Staff Secretaries		10,000.00
Business Offices (Salaries for Administration, Secretarial, Stenographic, Bookkeeping and Clerical Staff, Sunday Calendars, Telephone, Printing, Postage, etc.)		28,775.00
Building Maintenance and Operation (Salaries for Building and Engineering Staffs, Light, Heat, Power, Supplies, etc.)		79,300.00
Advertising		3,000.00
Insurance (Fire Insurance on Building, Organ, Furniture, etc., Stained Glass Windows, Public Liability, Workmen's Compensation, etc.)		6,000.00
General Expenses		4,000.00
TOTAL		$225,000.00
Prospective Income from established memorials, repayment of expense for sightseeing service, and other expense coverage to be credited against the above total Church Support Expenses		64,000.00
NET TOTAL TO BE RAISED		$161,000.00

*Additional funds are raised by the organization itself to meet its full budget.

(*For* BENEVOLENCE BUDGET *see page* 376.)

"Think On

Church Attendance

The budget for the church fiscal year runs into large figures. It is easy for one to be overcome in contemplation of a budget that runs into hundreds of thousands of dollars. Naturally, the question is raised "From whom do you expect to get the money to pay for the expenses of the Riverside Church and its program of service and benevolences?" Here are some figures that do not consider dollars primarily but people. They constitute the only answer we have to the question "Where does the money come from?" Over against the very large budget figures, we would have you place these figures concerning the attendance at the Riverside Church during the last year.

March, 1931 (5 Sundays)—	
Morning service	13,899
Afternoon service	6,254
April, 1931 (4 Sundays)—	
Morning service	12,431
Afternoon service	5,091
May, 1931 (5 Sundays)—	
Morning service	12,486
Afternoon service	5,366
June, 1931 (4 Sundays)—	
Morning service	7,164
July, 1931 (4 Sundays)—	
Morning service	14,595
August, 1931 (4 Sundays)—	
Morning service	9,798
September, 1931 (4 Sundays)—	
Morning service	8,127
October, 1931 (4 Sundays)—	
Morning service	11,578
Afternoon service	3,219
November, 1931 (5 Sundays)—	
Morning service	13,838
Afternoon service	4,736
December, 1931 (4 Sundays and Christmas)—	
Morning service	11,233
Afternoon service	4,648
January, 1932 (5 Sundays)—	
Morning service	12,437
Afternoon service	4,601
February, 1932 (4 Sundays)—	
Morning service	11,194
Afternoon service	4,620

The total attendance at the morning services during the past year was 138,780. The total attendance for the afternoon services for eight months was 38,535.

Employment Service

Our employment service, under the direction of Miss Preuss, has been in operation for more than a full year now. You have seen the appeals in the Church Calendar and perhaps have helped to provide work for some of the applicants. In any case you will be interested in the following brief analysis of the results during the calendar year of 1931:

482 people actually were given employment.

114 of these people secured permanent positions where they were still employed on February 1 of this year.

$66,607.40 was the aggregate sum earned during the year by these 482 people.

$60,000 of this sum was earned by the 114 who were permanently placed and whose opportunity to pursue gainful employment goes on indefinitely.

This employment service is financed outside of our published budget of benevolences.

▽

The Riverside Guild

The Riverside Guild is the Young People's organization of the church. There is no more active organization in the church and no other group that is in touch with so many individuals as is this body of young people. The following schedule of meetings and activities will give a suggestion of the enthusiasm and intense interest with which their work is maintained.

Since last September, 2391 different individuals have attended on Sunday or Thursday and been definitely checked as "present."

The "Department of Worship" reports 267 meetings under their direction with a total of 13,796 attending. Fifty-six discussion and study groups have accounted for the attendance of 8442 members and friends. Fifty-four different occasions, sponsored by the Department of Social Service, have found 485 people present.

ese Things"

The "Department of Recreation" has conducted 69 parties, picnics, hikes and excursions in which a total of 6344 young people have shared.

The grand total of attendance for Riverside Guild activities since last September rises to the amazing figures of 29,197.

▽

Old Clothing Committee

A committee of women under the leadership of Mrs. Eugene Froment have been collecting, sorting and distributing clothing this winter. They are still at work. Their report to date follows:

125 families have been outfitted by our Committee for the Charity Organization Society.
20 boxes have gone to the Union Neighborhood Center, each containing an assortment of garments.
2 large boxes of clothing for Matters School.
3 large boxes of clothing for Mariner's Temple.
4 boxes of clothing to Harlem Emergency Bureau.
2 large boxes of clothing to Miss Daland, Baptist City Mission Society.
155 large articles of clothing to Cornell Memorial Church.
200 articles to Manhattanville Nursery Association.
22 persons (special cases) have been given clothing.
175 sweaters from the Women's Class and their friends.

▽

The Business and Professional Women's Club

The Riverside Business and Professional Women's Club, with a membership of 218, has had an average attendance of 125 at its regular monthly dinner meetings. The programs which have followed the dinners have included a talk by Dr. Fosdick, a dramatic production, a musical program and an international night, when 20 visitors from other lands were our guests. In addition, the Club has had two unusually interesting evenings when they have cooperated in joint programs with the Men's Class and with the Women's Bible Class.

But the real friendships of the Club are strengthened in the small interest groups—the rhythmic gymnasium class and the bowling every Monday — the World Events group—the Book group and the Players.

Perhaps it is through its service work that the Club expresses its purpose most effectively. Business and professional women are in charge of the Literature Counter on the Cloister level every Sunday, and at the King's Crown Hotel they welcome strangers who have attended the morning church service and are looking for friends with whom to eat their Sunday dinner. The Club had charge of the Red Cross Roll Call and collected $325 on Armistice Day. Through the Charity Organization Society, the Employment Council and the Club's Vocational Guidance Committee, small intimate bits of service work are done.

▽

Sunday Luncheon Club

From May 1, 1931, to April 3, 1932, about 1350 people have attended the Luncheon after the Sunday morning service at the King's Crown Hotel under the auspices of The Business and Professional Women's Club. The manager of the hotel converts the mezzanine lounge into a dining room for this group, using large and small tables, seating a total of 45 to 50.

The majority of the guests are from out of town, but the hostess is very glad when members of the church or club come to join the groups of strangers, especially at the larger tables, as they are always full of questions about the church and its services and the city. Frequently they are

(*Continued on page* 382)

BENEVOLENCES

Schedule of Anticipated Contributions by the Riverside Church in the New Fiscal Year, May 1, 1932, to April 30, 1933

1. Work in Missionary Churches, Hospitals, Schools, Colleges, etc. Home and Abroad:		
New York City Baptist Mission Society (including New York State Convention Requirements)		
American Baptist Foreign Mission Society, General Work		
American Baptist Home Mission Society, General Work		
American Baptist Foreign Mission Society, Women's Department		
American Baptist Home Mission Society, Women's Department		
Ministers' and Missionaries' Benefit Board		
Board of Education		
Schools and Colleges		
Board of Missionary Co-operation		
Northern Baptist Convention—Miscellaneous Expenses		
A total to the above items of		$ 64,115.00
2. Benevolent Work for Children and the Aged in New York City:		
Baptist Home for the Aged	$ 5,000.00	
Baptist Fresh Air Home Society	7,000.00	
		$12,000.00
3. Deacons' and Ministers' Funds and Special Benevolences		$ 9,000.00
4. Benevolences Administered by Groups within the Riverside Church:		
The Woman's Society	$ 1,000.00	
The Women's Bible Class	900.00	
Extension Work on University Campus	2,000.00	
		$ 3,900.00
5. Organizations in the Riverside District through which the Riverside Church is working:		
Charity Organization Society	$ 2,700.00	
Henry Street Settlement Nursing Service	900.00	
Manhattanville Day Nursery	2,700.00	
Knickerbocker Hospital	500.00	
		$ 6,800.00
6. General Benevolences:		
Church Federation of New York	$ 900.00	
Jennie Clarkson Home in Valhalla, New York	900.00	
Harlem Branch Y. M. C. A.	450.00	
Intercolligate Branch Y. M. C. A.	500.00	
Friendly Relations Committee Y. M. C. A.	500.00	
Bowery Branch Y. M. C. A.	500.00	
Student Work of Y. W. C. A. among Educational Institutions of New York City	500.00	
		$ 4,250.00
TOTAL		$100,065.00
7. For Religious and Philanthropic Projects, not listed above, in which individual members are interested, and to which they are asked to contribute through the Church		60,935.00
TOTAL TO BE RAISED		$161,000.00

Recreational Facilities
Are They Used?

THERE are two pieces of specialized equipment in our building which the average Sunday morning attendant never sees. Since one can come and go here for months without knowing that we have a gymnasium and four well-kept bowling alleys, it is only natural that the question of their use to the church and their justification in the schedule is raised now and then by friends who suddenly realize that some facilities are here in which they have no personal interest. But these facilities are most effective instruments in projecting the influence of the church into areas of the city's life which we would never otherwise touch.

On a recent Wednesday evening, Warden Lawes of Sing Sing Prison gave a very effective lecture in the Assembly Hall in the midst of which he made a plea for the interest of the church in the boys of the city that they might be saved from gang life and its resultant criminality. Even as he spoke there was the sound now and then of boyish voices in the distance evidently raised in the midst of play. It was just that. A group of about thirty boys gathered from the streets of Harlem were playing basket-ball in our gymnasium under the direction of a Y. M. C. A. leader and our own attendant. The interruption to the meeting was hardly noticeable and not at all distracting but most satisfying to some of us who welcomed it as a sign that the Riverside Church was doing what it could at this point.

The following schedule of attendance will help to answer the frequent question about the gymnasium and the bowling alleys, namely, "Are they used?"

Gymnasium Attendance Record
September to March

Week Ending	*No. Attending*	*Week Ending*	*No. Attending*
September 12...	52	December 19....	585
September 19...	75	December 26....	217
September 26...	76	January 2.....	96
October 10.....	41	January 9.....	550
October 17.....	74	January 16.....	286
October 24.....	98	January 23.....	458
October 31.....	148	January 30.....	404
November 7....	198	February 6.....	463
November 14...	158	February 13....	502
November 21...	219	February 20....	569
November 28...	546	February 27....	489
December 5.....	386	March 5.....	535
December 12...	405	March 12.....	489
TOTAL			8,119

Bowling Alley Attendance Record
November to March

Week Ending	*Attendance*	*Week Ending*	*Attendance*
November 7....	208	January 9.....	675
November 14...	239	January 23.....	1,065
November 21...	282	January 30.....	665
November 28...	226	February 6.....	700
December 5.....	336	February 13....	850
December 12...	500	February 20....	2,200
December 19....	1,050	February 27....	575
December 26....	450	March 5.....	1,000
January 2.....	475	March 12.....	875
TOTAL			12,371

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HOW do you use such a building as you ha at The Riverside Church? We are of asked this question and are always at a loss answer it readily and briefly with any hope carrying conviction. One has to live here fo time to understand how busy a place it is a how demanding upon the people employed h is the many-sided and ever-changing progr of Sunday and weekday activities. Perhaps inquirer is fairly well able to appreciate Sun activities and their demands on time and streng but he cannot visualize what goes on during rest of the week.

The following schedule of one week—M day to Saturday—will help to clarify the sit tion. Please remember that many of the act ties listed here appear only once in the d schedule under the designated hour when t begin, but they may be going on all day, w people coming and going, with calls for coop tion from the building employes, with frequ trips on the elevators, and entailing other n

WEEKLY SCHEDULE

Monday, February 15th

9:30 a.m. Play Group—Church School.8th fl'r
10:00 a.m. Woman's Society Sewing..16th floor
1:00 p.m. Woman's Society—Luncheon.15th fl'r
12:30 p.m. Foreign Student Committee Luncheon..Cloister Club
4:00 p.m. La Salle Street Group..Gymnasium
5:00 p.m. Committee Meeting.....19th floor
6:30 p.m. Women's Bible Class Dinner.9th fl'r
7:30 p.m. Ushers' Dinner Dance.Assembly Hall
7:30 p.m. Gymnasium Class—Women of Congregation—Gymnasium
7:30 p.m. World Events Group B. & P. W. Club..15th floor
7:30 p.m. Book Group B. & P. W. Club.4th fl'r
7:30 p.m. Sketching Class.....Room 701
8:00 p.m. Rehearsal Group—Guild, Cloister Club A
8:00 p.m. Rehearsal Group—Guild, Cloister Club B

Tuesday, February 16th

9:30 a.m. Play Group—Church School.8th fl'r
9:30 a.m. Sewing Women.....5th floor
3:00 p.m. Parents' Class Tea.....9th floor
5:00 p.m. Parents' Fellowship Com..19th floor
5:00 to 10:30 p.m.—MEN'S NIGHT
6:30 p.m.—Dinner....Cloister Club
7:30 p.m. Men's Chorus...4th floor
7:45 p.m. Fencing Club.9th fl'r attic
8:15 p.m. Manual Training Class 21st floor
8:15 p.m. Readers' Club..15th floor
8:15 p.m. Discussion Forum and Public Speaking Class.16th fl'r
6:00 p.m. Budget Com. Dinner..Ushers' Room
7:30 p.m. Choir Rehearsal.....9th floor
7:30 p.m. Crafts Group—Mrs. Guillett, Room 603-604
7:30 p.m. Rehearsal B. & P. W. and Men's Class—Assembly Hall
7:30 p.m. Rehearsal—Guild.....10th floor
7:30 p.m. Rehearsal—Guild.....4th floor
8:30 p.m. Party—Guild.....10th floor

Wednesday, February 17th

7:30 p.m. Epicure Rehearsal.....10th floor
7:30 p.m. Rehearsal-Guild .....15th floor

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and necessary demands upon the physical uipment and the employed help.

An intelligent study of this schedule, with due pect for its indirect as well as its direct sig- icance, ought to go far toward adequately swering questions about the "Building Main- ance" item of $79,300.00 and the "Business fice" item of $28,775.00, which appear in this r's Church Support schedule.

Please remember, in looking over the ap- ded schedule of activities for a given week, t these are the program activities, and are in dition to all the work that is carried on regu- ly by the ministers and the church staff and eir secretarial assistants. Innumerable inter- ews are held, visitors are welcomed, manu- ipts of sermons are edited and typed, copy for e printer is always going through, proof is ing read on Calendar and Church Monthly aterial, and all the details of a combined busi- ss office and minister's study are being carried n at the same time that these other "activities" e functioning as per the accompanying list:

8:00 p.m. Lecture Series—
Dr. Wm. Lyon Phelps..Nave
9:00 p.m. Rehearsal—Guild....Assembly Hall

Thursday, February 18th

9:30 a.m. Play Group—Church School..8th fl'r
9:30 a.m. Sewing Women.....5th floor
1:00 p.m. Volunteer Sewing.....16th floor
2:00 p.m. Funeral .....Chapel
3:30 p.m. Musical and Tea.....9th floor
6:30 p.m. Riverside Guild—Dinner,
Assembly Hall

WEEKLY SCHEDULE

7:30 p.m. Sketching Class.....9th floor attic
7:30 p.m. Bible Study Group—
Mr. Hellstrom..4th floor
7:30 p.m. Crafts Group.....21st floor
7:30 p.m. Riverside Guild Activities—
Assembly Hall, Gymnasium, Bowling Alleys, 20th floor, 19th, 16th, 15th, 13th, 10th

Friday, February 19th

9:30 a.m. Play Group.....8th floor
9:30 a.m. Sewing Group.....5th floor
10:30 a.m. Gymnasium Class—Women of the Church—Gymnasium
12:30 p.m. Primary Teachers—Luncheon
Cloister Club
1:30 p.m. Union Seminary Retreat.....Chapel
3—5 p.m. Discussion Groups for Union Seminary Retreat....4th, 9th, 15th floors
7:30 p.m. High School Activities—
20th floor, 19th, 16th, 15th, 13th, 10th, 4th, 3 Class Rooms, Chapel, Cloister Club, Assembly Hall, Gymnasium, Bowling Alleys.
8:00 p.m. Sewing Group—Guild.....5th floor
8:00 p.m. Rehearsal—Guild.....Cloister Club

Saturday, February 20th

9:30 a.m. Play Group.....8th floor
9:30 a.m. Sewing Women.....5th floor
1:30 p.m. Choir Practice.....Nave
3:00 p.m. Movies—George Washington,
Assembly Hall
3—8:00 p.m. Rehearsal—Guild.....10th floor
5—11:00 p.m. Rehearsal—Guild.Assembly Hall

The Riverside Church School

THE pictures on this page hardly suggest Sunday School as most of us knew and still think of it. A visit to the Nursery or Kindergarten is an eye-opener even for the boys and girls of our own high school groups. Both the equipment and the activities make one realize that something different and interesting is happening. Beyond that, reactions vary from serious questioning to enthusiastic faith.

This ought not to be surprising for our Church School is a pioneering enterprise. In it we are seeking to work out the educational implications of the broad and dynamic interpretation of Christianity which is the basis of membership in our church and the characteristic of Doctor Fosdick's preaching.

Most of the material used in our curriculum, for study and for worship, has to be developed as we go along. There are practically no church schools in a position to attempt what we have undertaken. Our achievements are uneven; but already some of the material developed has become sufficiently significant to be published.

Dramatics and Art and Craft Work play a very important part in the work of the school. The social program is a very significant and constructive feature of the activities for boys and girls of high school age. The work of the parents' groups is as unique as anything in the school and is an indispensable part of our educational program.

Since November first over two hundred people have visited the school. This does not include the large number of men and women who drop in on the students' and parents' groups or on the Adult Bible Classes. They come from many states and nations. Sometimes whole delegations come from seminaries and universities offering training for professional work in religious education. This necessitates application in advance for visiting privileges, since only a limited number can be welcomed without disrupting the work of the school.

Nursery school group, eighth floor, on Sunday morning.

Every floor of the Tower, except the 17th and 18th, from the Assembly Hall and Gymnasium, two floors below the Church proper, to the 21st floor, just under the Carillon, is used for Church School groups.

The Sunday morning session for all groups up to the High School Departments

Relaxation—as the nursery school does it.

is three hours in length. The other groups meet for an hour and a quarter.

Friday night is High School Night when a varied program of interest groups and general recreation is carried on.

A few statistics and items of specific information follow:

STAFF

Teachers and supervisors who are paid or members of the Church Staff...	45
Volunteer teachers and assistants....	20
Total number of leaders.....	65

ATTENDANCE

Highest On November 27th.....	757
On February 14th.....	743

ENROLLMENT

Nursery	23	
Kindergarten	46	
Primary	112	
Junior	113	
Junior High School.....	116	
Senior High School.....	114	
		524
Student Groups (3).....	60	
Parents' Classes (3).....	160	
		220
Men's Bible Class.....	266	
Women's Bible Class....	167	
		433
Total		1,177

Milk and cracker time in the nursery on Sunday morning.

Sunday Luncheon Club

(*Continued from page* 375)

seeking practical information about their stay in the city—how to get to the Art Museum, the Bronx Zoo, the 125th St. Station, etc., or how to spend their Sunday afternoon, or what are the best plays or concerts to attend. One hostess mapped out a complete itinerary for a two-day stay for a southern minister and his son.

The conversations are often very interesting. A woman from Canada, whose son was in Shanghai, found herself next to a returned missionary who had lived in the foreign concession there, and all at the table learned much that was most interesting about the social life and conditions there for foreign residents. Another time a group of out-of-town educators and some Lincoln School parents had a most entertaining and instructive discussion of modern educational methods.

A lady from Denver said she was going to start a similar luncheon for her church as soon as she reached home. Girls alone and lonely often tell us they have come to get acquainted and that the greeting and introduction has been a real help. A recent guest from Albany said it showed not only the friendliness of the church but of the city.

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Reductions in the Budget

For the most part the reductions in the current expense budget of the church have been accomplished by percentage reductions in the various departments. In the course, however, of arriving at the necessary total of $25,000, we were compelled to ask the ministers and members of the staff to accept reductions in their salaries. The following schedule has been worked out and yields a saving to the church of $9,541.00. Employees receiving $1,000 or less a year are given an exemption of $750 before the 10 per cent reduction is made. This means that a person employed in the care of the building who receives $1,000 would be taxed 10 per cent on $250, or $25 for the year, making a reduction of approximately $2.00 each month. Those whose salaries range between $1,000 and $3,000 are given an exemption of $500 before the 10 per cent cut is made. This means that a person employed at $2,500 a year would have 10 per cent of $2,000, or $200, deducted from his salary over a period of twelve months. Above the $3,000 mark, including the ministers, a straight 10 per cent reduction has been agreed to.

On the benevolence side of the budget this year there is a discrepancy which is more apparent than real. Having taken over from the category of annual gifts the income from the sum which has now come into our hands as endowment, we are relieved of any further reason for covering that item in the current expense budget with a similar item in the benevolence budget. It has been, and still is, our principle to raise as much for objects outside of our immediate church here as we raise for our own work. We could not be expected, however, to raise each year for benevolences a sum equivalent to the interest on an established capital fund which has been put in our hands for endowment purposes. The application of the principle in that particular manner would progressively penalize the people of the church from year to year according as our endowment funds were increased. This certainly would be a draft on the resources of the congregation greater than the traffic could possibly bear.

We are continuing the principle of raising as much for benevolent objects as we raise for our own expenses and that involves us this year in a benevolence budget of $161,000. Of this sum we are pledged to give $100,065 to the objects named in the statement of benevolences. The remaining $60,935 is the minimum amount which we anticipate will be put through our treasury for the benefit of various philanthropic projects at home and abroad by people in the congregation who are individually interested and who want their contribution to go through the Riverside Church.

On Giving

It is well to give when asked, but it is better to give unasked, through understanding;

And to the open-handed the search for one who shall receive is joy greater than giving.

And is there aught you would withhold? All you have shall some day be given; therefore, give now, that the season of giving may be yours and not your inheritors'.

You often say, "I would give, but only to the deserving."

The trees in your orchard say not so, nor the flocks in your pasture.

They give that they may live, for to withhold is to perish.

Surely he who is worthy to receive his days and his nights is worthy of all else from you.

And he who has deserved to drink from the ocean of life deserves to fill his cup from your little stream.

And what desert greater shall there be than that which lies in the courage and the confidence, nay the charity, of receiving.

And who are you that men should rend their bosom and unveil their pride, that you may see their worth naked and their pride unabashed?

See first that you yourself deserve to be a giver and an instrument of giving.

For in truth it is life that gives unto life—while you, who deem yourself a giver, are but a witness.

And tomorrow, what shall tomorrow bring to the overprudent dog burying bones in the trackless sand as he follows the pilgrims to the holy city?

And what is fear of need but need itself? Is not dread of thirst when your well is full, the thirst that is unquenchable?

There are those who give little of the much which they have—and they give it for recognition and their hidden desire makes their gifts unwholesome.

And there are those who have little and give it all.

These are the believers in life and the bounty of life and their coffer is never empty.

There are those who give with joy and that joy is their reward.

And there are those who give with pain and that pain is their baptism.

And there are those who give and know not pain in giving nor do they seek joy, nor give with mindfulness of virtue;

They give as in yonder valley the myrtle breathes its fragrance into space.

Through the hands of such as these God speaks, and from behind their eyes He smiles upon the earth.

KAHLIL GIBRAN.

Riverside Guild

May Program

We have chosen as a theme subject for the month of May "Consecration to an Ideal."

May 1—*"The Violin-Maker of Cremona,"* by Francois Coppée. This is a poetic drama in an Italian setting and has as its leading character a hunchback violinist who gives all for the art he loves.

May 8—It is hoped that we can have Helen Keller to speak to us on that evening. Some person who has lived life victoriously will be asked to speak if Miss Keller cannot be with us.

May 15—*"The Lady With the Lamp,"* by Reginald Berkeley. This play is written around the life of Florence Nightingale, who is remembered for her Red Cross work. Our presentation will deal with episodes of her life. It may be remembered that the play opened on Broadway last fall.

May 23—Installation of new officers in the Guild.

The Social Service Department

IN addition to the regular support given to the established social agencies in normal times, we decided on October 1 to add to our staff a trained social worker, who could be a liaison person between the Church and the community, and whose work would be supported during this emergency period by independently raised funds outside of and beyond our regular budget. This piece of service is, therefore, to be numbered with the extra budget activities, which special gifts from interested friends have made possible. Miss Mary Downs was chosen for the position, and her office on the sixth floor has been busy every day from 9:00 to 5:00 o'clock.

During the six months ending March 31, 514 applications for help and advice have come to her. They have been largely from "white collar" people who were out of work, although people in all walks of life have sought her help. These 514 applications were from 266 families and 239 people living alone. In the 266 families there was a total number of 1145 individuals of whom 378 were children under 16.

Those who came were not only people who had lost their jobs, but many who had lost their savings. Among them were older folk who, after years of toil, had laid by enough to see them through their waning years in simple comfort. What to do, which way to turn, was the question asked of the social worker. An appointment was made by her with every one who wished to discuss his difficulties, and in all she has had 582 interviews. Many times the suggestion of resources not known or thought of by the individual relieved his anxiety and made it possible for him to carry on without further help; 197 families who apparently had no resources of their own, or had exhausted them, were referred to those social agencies which could best serve their needs. In every instance we made sure their needs were taken care of in some way. Regular jobs and work relief jobs were obtained for 104 individuals. One of the services incident to getting jobs is getting work references. This has involved field visits, telephone calls and correspondence. In the wage earning group individuals were directed to the special trade, or vocational training facilities offered at this time, and a number took advantage of these opportunities.

"Machine room" in our emergency employment group, fifth floor, four days each week.

Volunteers have been enlisted and used both in the Unemployment Department and in the Sewing Room. These volunteers have given generously of their time. Three have been kept busy in the Unemployment Department and have given approximately 1020 hours. In the sewing room 17 volunteers have so far given approximately 1440 hours.

The Work Relief Committee of 19 has been responsible for the sewing room, which opened January 22, 1932. The 92 different women who have been working there have earned from $3.00 to $12.00 a week. This number includes 85 women referred by the Charity Organization Society. Most of these women are mothers of families, and the total number of individuals benefited by the wages earned was 297, of which 147 were children. Had it not been for what these women earned in the sewing room, their families would have had to receive relief. In addition to receiving $3 a day for their work, they have been served a hot luncheon each day. For the first nine weeks the total earnings amounted to $5,367.51 and the cost of serving 1960 lunches has been $436.50. Fourteen different institutions have supplied the material from which 2732 garments have been made and delivered. A minimum of $279.83 has been spent from the sewing room fund to purchase additional material and a little equipment. In addition to the sewing machines already in our building, additional ones as required have been donated. Including $91.85 paid to 4 unemployed people for cleaning, the total amount spent for the sewing room for nine weeks was $6,175.70, or an average of $686 a week. At this rate we hope to be able to carry on this work relief project until June.

Miss Downs, as general director of this highly valuable piece of service, has been ably assisted by the women of the congregation who have, as volunteers, accepted the hours and working conditions which the responsibility involved. This phase of the "work room" experience, like the results of the so-called "old clothes" room service, cannot be too greatly emphasized. It means that we are finding leadership among our own people; that we are doing the friendly, intimate, human thing; that, in other words, we are not just a big machine supported by a budget and manned by professionals.

Such Stuff as Dreams Are Made of

Dreams that come true seem doubly precious: perhaps because they have been beckoning in midair for so long a time that when they materialize into something quite tangible and matter of fact there is always the delight of telling exactly how and when and where the wonder was accomplished.

A Woman's Society has wrapped up in itself such infinite possibilities at the beginning of the year that an annual meeting is nothing more nor less than the recital of "such stuff as dreams are made of": with humor mixed in with statistics, and adventure hand in hand with drudgery!

On Monday afternoon, May 2nd, the Woman's Society invites the women of the church and congregation to a reception on the ninth floor, in connection with the annual meeting at three o'clock, in the belief that it will be an inspiration to see how absorbing and how rewarding the year's work has been.

—M. T. A., for Woman's Society.

THE CHURCH MONTHLY

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"In Explanation"

Close observers will discover that the total church support expenses for the coming year are approximately $100,000 less than the figure published a year ago. Despite this apparent difference of $100,000, we are talking of a total reduction of only $25,000 for current expenses for the coming year.

This is due to an advantage which has come to us this year, but which will be permanent. In previous years there have been some funds from which we received the interest for church support purposes even though the principal involved had not been legally transferred to us. These sums have now become the property of the church and the income from them is being applied this year, as it will be each year in the future, to the current expense budget.

Another item which promises to give us a substantial sum which can be regularly applied against the expense of the building will accrue this year from fees which we propose to charge visitors to the church who want to go up in the tower, where they will have access to the bell tower and to the observation platform. The demand for access to the upper stories of the tower, particularly for the purpose of getting the view from the observation platform, has been constant since we opened the building. The incidental expense involved was altogether too great for us to allow the general public access to these places. We now propose to set up a sightseeing service on a regular schedule, with guides and proper attendants to see that everything is done for the comfort and safety of the visitors. A moderate fee will be charged to cover the incidental expenses.

Putting these sums into one group we arrive at a lump sum of $64,000. Add to that the $25,000 we have cut from the operating expense and we have a figure of $89,000, which is the difference between the actual expenditure of the past year and the $161,000 to be raised this year.